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writes under a *nom de plume*. Each letter also is addressed to an imaginary person who stands as a type of many. Men in real life evidently suggested the portraits which are so skilfully drawn. In these admirable letters many a pastor will find his difficulties discussed, and the remedies for them pointed out, or his faults, of which he may have been unconscious, uncovered and held up before his eyes, so that he will feel how vastly important it is that they should be corrected.

The following are some of the themes treated: "To a minister who finds that some of his most attractive young men are skeptical;" "To a young minister who is given to anecdotage in the pulpit;" "To a minister whose sermons last an hour;" "To a minister who regards himself as a prophet of criticism;" "To a minister who has studied in Germany;" "To a divinity student." These six topics are a fair specimen of the twenty which are discussed in this volume. Some of the letters are keen satire, in which the faults and foibles of the ministry are hit off with rare humor. Others, written in a serious vein, treat with discrimination and suggestiveness some subjects pertaining to the habits and inner life of the clergy which are seldom mentioned in treatises on pastoral theology.

We find here and there an ambitious sentence, but, as a whole, the style of these letters is simple, clear, bright, and forceful. Books like this are a boon. We can heartily commend this volume to all in the ministry and to all students for the ministry.

GALUSHA ANDERSON.

THE UNIVERSITY OF CHICAGO.

THE NEW PURITANISM: Papers by Lyman Abbott, Amory H. Bradford, Charles A. Berry, George H. Gordon, Washington Gladden, during the semi-centennial celebration of Plymouth Church, Brooklyn, N. Y., 1847-97. With introduction by ROSSITER W. RAYMOND. New York: Fords, Howard & Hulbert, 1898. Pp. 275. \$1.

IN writing the history, whether political or religious, of the United States during the last fifty years, account must be made of Plymouth Church; and the records of its semi-centennial jubilee contained in this attractive volume have more than a local interest. The "historical paper" commonly prepared for such occasions is wanting; but the material it should contain is found, in part, in Mr. Raymond's "Introduction," and in Dr. Abbott's sermon, "The New Puritanism," preached on the fiftieth anniversary of Mr. Beecher's first sermon in Brooklyn.

Dr. Abbott depicts in a rapid historical survey the Old Puritanism which was dominant when that famous ministry began in 1847, the attitude of the evangelical Christianity of that day toward the anti-slavery movement, and the New Puritanism with which Plymouth Church and its eloquent preacher speedily became identified. Mr. Raymond calls attention with pardonable satisfaction to the maintenance in undiminished vigor of the social and spiritual life of the church during the ten years that have elapsed since the death of its illustrious founder, and to the evidence thereby offered that Mr. Beecher was a successful organizer and a devoted pastor, as well as a great preacher.

Dr. Abbott has scanty praise for the Old Puritanism. It developed in men a deep sense of sinfulness, but this feeling was somewhat morbid. It taught a reverence for God, but its reverence had more of fear than of love. Its revivals were emotional, rather than ethical. The Congregational churches which adhered to the theology of Edwards contributed little or nothing to the temperance or the anti-slavery movements. This fatalistic religion, with its denial of free will and its doctrine of election, created a reaction whose most important manifestation is found in the revival of philosophy under Coleridge, supported by Erskine, Maurice, Bushnell, and others. It is the modifying influence of "this rational and spiritual philosophy of life" upon the Old Puritanism which has made the New Puritanism, with its teaching that man is free, that God is the all-loving Father, that the religious life is the life natural to man.

Dr. Bradford, in his sermon on "Puritan Principles and the Modern World," has nothing to say of a New Puritanism. Puritanism, in its distinctive principles, is today what it always has been. If it was once a system of religious bigotry and spiritual despotism, it was "because its principles had not had time to work into life and institutions." The best elements of the life of the world today are the expression of the Puritan spirit, and Henry Ward Beecher himself was a Puritan of the Puritans. This claim may be allowed if we accept first Dr. Bradford's conception of Puritanism, from which all that in its history is harsh, unlovely, and narrow is eliminated.

Dr. George A. Gordon discusses "The Theological Problem for Today," which is, in a word, the construction of a theology founded upon a God for mankind, revealing himself in Jesus Christ. God has a Christian purpose toward humanity; and "*if God shall succeed*" (the italics are Dr. Gordon's) universal salvation will be the "final result." In his vision of a theology-to-come, the working out of which is the

present-day task of the church, a theology which shall form "an intellectual basis for the new faith, passion, and enterprise of the church of Christ," Dr. Gordon discovers the supreme divinity of Christ, the incarnation, the dispensation of the Holy Spirit, and salvation through the achievement of a righteous character. If this is Universalism, it is at least a far richer, more positive and symmetrical teaching than that which has commonly gone under that name.

Dr. Gladden, in his setting forth of the "Social Problems of the Future," calls attention to the difficulties which beset all attempts to meet the questions of taxation, monopoly, labor organization, and pauperism, save by the courageous and unswerving application of the law of brotherhood.

"The Church of the Future," in Dr. Tucker's definition of it, must stand for intellectual freedom, for social redemption, for the fearless use of the truth, and for the training of the social conscience.

Dr. Charles A. Berry's address upon "Beecher's Influence upon Religious Thought in England" emphasizes the fact that Mr. Beecher was a great orator because he was a powerful thinker. His influence was not that of a pulpit rhetorician merely, reaching those only who came under the spell of his personal presence. In England he taught impressively and convincingly from the printed page. Dr. Berry unites with Dr. Abbott in finding the secret of Mr. Beecher's power over men and his peculiar contribution to the thought of the age in which he lived in his vivid conception of the living presence of Christ in the world, the deliverer and companion of men.

Taken altogether, *The New Puritanism* is an inspiring book. One hears in it voices of courage and hope, summoning the church of Christ to larger service and to clearer vision of the truth which makes men free.

A. K. PARKER.

CHICAGO, ILL.

A TREATISE ON THE PREPARATION AND DELIVERY OF SERMONS.

By JOHN A. BROADUS, D.D., LL.D. New (twenty-third) edition, edited by EDWIN CHARLES DARGAN, D.D., Professor of Homiletics in the Southern Baptist Theological Seminary, Louisville, Ky. New York: A. C. Armstrong and Son, 1898. Pp. 560. \$1.75.

THIS is the the twenty-third edition of a very popular treatise on homiletics. The book, as it was first written, has been before the pub-